The Western Luminary.

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IMPORTANT ADVICE TO CLERGYMEN.

"Take heed to yourselves," that your graces be maintained in life and in action.

For this end, preach to YOURSELVES the sermons you study, before you preach them to others. If you were to do this for your own sakes, it would be no lost labor. But I principally recommend it on the public account, and for the sake of the church. When your minds are in an holy frame, your people are likely to partake of it. Your prayers and praises and doctrine will be sweet and heavenly to them. They are likely to feel it when you have been much with God That which is on your hearts most, will be most in their ears *I confess, I must speak it by lamentable experience, that I publish to my flock the distempers of my soul. When I let my heart grow cold, my preaching is cold, and when it is confused, my preaching is confused also. And I have often observed it in the best of my hearers, that when I have grown cold in preaching, they have grown cold accordingly. The next prayers I have heard from them, have been too much like my sermons.* You cannot decline and neglect your duty, but others will be losers by it as well as yourselves. If we let our love decrease, and if we abate our holy care and watchfulness, it will soon appear in our doctrine. If the matter shew it not, the manner will; and our hearers are likely to fare the worse for it. Whereas, if we could abound in faith and love and zeal, how would they overflow to the refreshing of our congregations!—Watch, therefore, brethren, over your own hearts. Keep out lusts, and worldly inclinations; and keep up the life of faith and love. Be much at home, and be much with God. If it be not your daily serious business to study your own hearts, to subdue corruptions, and to "walk with God," all will go amiss with you, and you will starve your audience. Or if you have an affected fervency, you cannot expect any great blessing to attend it. Above all, be much in secret prayer and meditation. There you must fetch the heavenly fire that must kindle your sacrifices."—BAXTER.

THE SABBATH.

The degree of veneration paid to the Sabbath, will be found, the world over, a pretty accurate measure of the general morals. A community without the Sabbath, is a community of heathen. A people who love and sanctify the Sabbath, are of necessity a Christian people. The blessing of God rests upon them, and his comforts delight their souls

And so it is with individuals. Those who in other respects live the lives of Christians, will be sure to "remember the Sabbath day, to keep it holy." And those who keep the Sabbath holy, will invariably be found the friends of good morals, and the patterns of personal piety. Show us a man who retires from his business early on Saturday evening, that he may prepare his mind for the duties of the Sabbath; who on the Sabbath takes his family to the house of God, and in the intervals of worship directs their thoughts and his own to the Fountain of Good; and we will engage that he will be neither a thief nor a robber, neither a drunkard nor profane, neither a libertine nor a cheat.

Hence it is for the interests of society that the sanctity of the Sabbath should not be violated. Nor is it more for the interests of society, than of the individuals concerned. As a day of rest, it refreshes their bodies; as a day of spiritual blessings, it refreshes their souls. They return with renewed vigor to the ordinary duties of life, and with accelerated progress in the heavenly race. Yet many show by their conduct, that they distrust God's promise, when he pronounces a blessing upon such as keep the Sabbath. They think that more is to be gained by violating it; and so devote themselves to secular pursuits, one to his farm, and another to his merchandize But there are a thousand different ways, in which, unbeknown perhaps to themselves, he can destroy their guilty earnings; and as many more, in which he can multiply the comforts of those who keep the day holy Fire or flood, a bad bargain, the failure of a debtor, the death of a near friend, or any other of numberless events which are controlled by Providence, would put another face upon a man's prospects, and might convince others, if not himself, that while in keeping God's commandments there is exceeding great reward, in breaking them there is exceeding great loss. "Who ever hardened himself against God and prospered?"—ultimately prospered?

But the overwhelming argument in the case is,—and one which will be felt when all earthly considerations cease,—that we are living for eternity. If we dare Omnipotence, it is for eternity; if we obey God, it is for eternity. He has given us the Sabbath, as a season of special preparation for an unchanging state; and if, instead of improving it, for this end, we abuse and trample upon it, by devoting it to worldly gains and pleasures, we may well tremble for fear of his righteous judgments.

THE ALMOST CHRISTIAN.

"If, in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man, who on earth came nearest to the kingdom of heaven—and then lost it, for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed—the oft-repeated proffers of salvation here slighted—and as he lifts his weeping eye to that world of glory above, —O, with what bitterness of spirit —with what sinking and dying of the heart within him, will he exclaim, 'Time was when I bid fair for a seat in yonder region—when I was well nigh an heir to that incorruptible inheritance; I did but just miss the path to those realms of light and life everlasting—just fail of being one in that happy company around the throne of God; I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been seen there among the redeemed!' O, that LITTLE MORE! it will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough, without the everlasting recollection of having plunged from the threshold of heaven "—*Wilcox.*

ATTENTION AND PERSEVERANCE.

Although the Fable of the Philosopher's falling into a ditch while gazing at the stars is familiar to most of us, it is very extraordinary that in the every-day business of life so many fall into the same error If the mind be intensely fixed upon remote and distant objects, how can it be otherwise than that present duties should be overlooked, or but very imperfectly performed? Many seek the praise of unusual foresight and discernment, who, if they would be content to drudge on at the task which Providence has assigned them *now*, would in all human probability, acquire a higher character for talent, and what is of far more importance, the highest point of success in the object of their pursuit. It is very certain that no eminence can be acquired in any pursuit worthy of a rational creature, without a close and persevering application of the mind. Facts are the best illustrations of principles, and therefore I will just instance two or three. It is said of the celebrated Mathematician of antiquity, Archimides, that when the soldiers rushed into his apartment, after the siege of Syracuse, he was so deeply intent on the solution of a problem, that he cried out in all the ecstacy of rewarded perseverance, "I have found it; I have found it!"

Another fact, in proof of this position, is to be found in the determinate conduct of Columbus in the discovery of the new world. A mind of less nerve than his would have yielded to the fears and persuasions of his associates, and have given up the pursuit. Young readers will find the narrative of this extraordinary man's perseverance very interesting; and I therefore beg to refer them to Robertson's History of America where it is to be found. It is said of Hogarth the celebrated painter and engraver, that such was the ardent manner in which he strove for excellence in his profession, that he was in the habit of sketching on his thumb nail the lines of any face which appeared to him new or singular, as he walked along the streets.

Multitudes of proofs might be found to shew that the road to excellence is very plain and easy, if we take care to observe these two points,—first (to use a familiar phrase) "to mind what we are about," and secondly to persevere in that road until we reach the object. There may be, and doubtless there is, some difference in the endowments of nature. Some have more natural talents than others, but I am greatly mistaken if the ultimate character and reputation do not more depend on the right employment of the gifts of nature, than on the original difference in the gifts themselves. S.

THE CHRISTIAN WARFARE.

Extract from a Sermon by Frederick A. Ross, one of the Conductors of the Calvinistic Magazine.

DEUTERONOMY XX. 3, 4.—Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them: For the LORD your God *is* HE that goeth with you, to fight for you against your enemies, to save you.

The armies of Israel were foot soldiers. Neither cavalry nor chariots of war were arrayed in their ranks. The armies of the Canaanites, the Syrians, and other nations with whom the children of Israel were sent to battle, always came against them in immense numbers, with the might of armed horsemen and chariots of iron.—When, therefore, the warriors of Joshua stood nigh unto the battle, with these odds against them, how the hearts of the men must have been filled with valour, when the priest, arrayed in all the solemnities of the tabernacle of God, stood before them, and spoke this grand military address:—"Hear, O Israel: Ye approach this day unto battle against your enemies; let not your hearts faint; fear not, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you, against your enemies, to save you."

An earthly commander would have reminded his soldiers of their past victories, and called upon them to depend upon their valour and the strength of their right arms to achieve the victory before them. But the leader of Israel commands his army to rest upon him for victory. He had forbidden them to fight with chariots and with horsemen, that they might know that Jehovah fought for them And He could thrill their souls with the remembrance of his triumphs for them. He could fill their ears with the groans of Pharoah's drowning host.—He could make them listen to the tumbling walls of Jericho—He could point them to the sun standing still upon Gibeon, and the moon in the valley of Ajalon,—lengthening the day of their victory when the Lord fought for Israel—He could tell them "how one could chase a thousand, and two put ten thousand to flight," when filled with his strength.

And this noble address is spoken by the great captain of salvation to the soldiers of the cross.—The Christian army is fighting for its home in the Canaan of everlasting rest. Few in numbers—feeble in strength—and surrounded on every side by an innumerable host of enemies armed in proof with the tremendous weapons of eternal death But every christian warrior sees with the eye of faith the banner of salvation high waving in the front of the war. He beholds the blessed Jesus with dyed garments from Bosrah travelling in the greatness of his strength. He hears his promises of victory over death and hell—He remembers the triumphs of Gethsemane and Calvary—He believes the promises, he knows he shall conquer in the strength of Him who is over all God blessed forever.

The Doctrine of the text is briefly this—

IT IS GOD WHO MAKES HIS PEOPLE VICTORIOUS OVER THEIR ENEMIES.

We shall attempt to illustrate this position by shewing,

I. THAT THE LIFE OF THE CHRISTIAN IS A WARFARE.

II. THAT GOD SAVES THE CHRISTIAN IN THAT WARFARE

I. THE LIFE OF THE CHRISTIAN IS A WARFARE.

We know this to be true from the scriptures and from experience. Every christian is conscious of a fearful strife within him, every day, between his holy and his unholy exercises—between his desires to serve God, and his love for the world. The new man in Christ Jesus puts forth holy exercises—loves God supremely—submits to Jesus—repents for sin—and this new man in Christ Jesus is continually at war with the old man of sin, which is the soul putting forth unholy exercies, in the lust of the flesh, the lust of the eye, and the pride of life. Paul frequently represents the christian life as a warfare. He exhorts Timothy to "fight the good fight of faith;" 1. Tim. vi. 12. "to war a good warfare." 1. Tim. 1. 18.—And the same Apostle is extremely plain in his descriptions of the hostile exercises in the soul. In his epistle to the Ephesians, he says: "Put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which, after God, is created in righteousness and true holiness."

The christian warfare is a civil war. The soul is at war with itself, and it exhibits that dreadful struggle which always rages when the oppressed rises up against the oppressor.—Who is the oppressor? Sin is the oppressor. Sin has usurped dominion over the soul of the unregenerate man. He has blinded the eyes of his reason. He has silenced the voice of his conscience. He has made him the slave of Satan, and brought him into the bondage of hell. "I am," says Paul, speaking of the influence of sin upon his soul, "carnal, sold under sin" Rom. vii. 14. And he describes all unconverted men as being in "the snare of the devil"—"taken captive by him at his will." II. Tim. ii. 26.

This is the wretched slavery of the soul, when the Holy Ghost, commissioned by God, awakes the slumbering conscience, changes the heart, and enlightens the understanding. It is this Divine Grace which breaks the yoke of bondage. The man is then a new creature. He gives his heart to God. His will is in harmony with the will of God. And he has a claim to the liberty of the children of heaven But this glorious emancipation, in its full possession, is not enjoyed on this side of the grave. It rests upon the strength of the promise of God. Jesus says; "Verily, verily, I say unto you, he that believeth on me hath everlasting life." That is, the soul which believes on Jesus, is in the possession of that holiness to which God has given eternal happiness in his intention. But man, although thus entitled, by the promise of God, to the glory of the upper world, is not freed from sickness and sorrow and death; and the soul, although certain of the liberty of the saints in light, is not placed beyond the reach of sin. Her old master is still arrayed against her with all his chains of bondage; and the struggle lasts until the end of life. Jesus could bestow upon every regenerated man uninterrupted holiness, and perfect happiness. But he does *not* do this: Because, the christian character is formed in the soul by the conflicts of this life.—Humility, long suffering, truth, justice, charity, are holy exercises, which are created by the warfare of faith. This earth is just the place to form the christian character; but it is not the place for the existence of uninterrupted holiness. Uninterrupted holiness and perfect happiness are the rewards which belong, in heaven, to the victory of the christian in his warfare upon the earth.

And, my brethren, this warfare is as certain as it is necessary. Children, we presume, do not undergo the christian conflict; and God sometimes, removes regenerated men to the glory of eternity almost in the moment of conversion. But the promise of Jesus to the converted thief is heard by very few, in the first hours of their faith. "To day shalt thou be with me in Paradise," is the heart cheering promise which the great captain of salvation holds back to rejoice his people after the hard struggles of life are over. And this warfare is a stern and stubborn conflict. There is no peace in this warfare. There is not a moment's armistice. The christian soldier must repose upon his arms—his hand ever upon his sword. Our enemies are as numerous as our passions. Their attacks are as rapid as the succession of thought. They are terrible as the energies of the soul, and the wrath of hell. They are as wide spreading as the conditions of men, and as lasting as the years of life.

The lust of the flesh, the lust of the eye, and the pride of life, are the great antagonists of the renewed soul. The lust of the flesh seeks after animal enjoyments. Gluttony, drunkenness, lasciviousness, and all the range of abominations, swarm after this beastly adversary. The lust of the eye finds its enjoyment in dress, in equipage, in the splendid establishment of houses and furniture, and all the pomp and circumstance of fashion—in personal beauty, whether it be the admiration of ourselves, of our friends, or of our children. It is that insidious foe who assails us in the many thousand shapes in which vanity flutters, and pride struts across the stage of this world. The pride of life is that tall and splendid wickedness which glitters upon the high places of society. The poet's laurels——the statesman's glory, and the warrior's renown—all that makes the distinction of family name—all that kindles the burnings of unhallowed ambition—all that scorches and withers the soul in the glittering nothingness of this world's applause.

These lusts are the grand divisions of the enemy Each of them finds a lodgement in the soul by lies. Each of them is established there upon avarice, theft, envy, murder. These were once the lords of the immortal soul Thank God, they are now discomfited. But they are not destroyed. Like the nations of Canaan, they live in the land. They still hold their entrenchments upon the very soil of the soul—furious from defeat—terrible in their vengeance—and shaking around us every hour the chains of our former bondage. And O, how often do they re fasten them, and exult over us.

Who can number the conflicts of the christian? Our thoughts are as swift as the light. Our affections are equally rapid. In the unregenerate man they are all sinful, totally sinful. In the christian, some of them are holy and some of them are sinful Now, the love of God, and now, the love of the world, holds dominion over him Now he is victorious, and now he is vanquished. Now he exults in "the liberty wherewith Christ has made him free, and now he is entangled again in the yoke of bondage." Gal. v 1. In the language of Paul, he exclaims: "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against

the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 21—24.

The terrors of this warfare are greatly augmented when we consider the energies of the human soul. We are pent up in this house of clay which may be hid from the eye by a spade full of dust! And yet our souls can converse with the things upon the earth, and the things in heaven. Man has measured the earth, weighed her in a balance, and followed every step of her wonderful motion upon her own axis, and around the Sun. He has discovered the vein of the silver, and the place of the dust of the gold. He has drawn water out of the rock, and oil out of the flinty rock. He has spoken of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall—He has spoken also of beasts and of fowls and creeping things and fishes.

Man has tamed the wild horse to eat from his hand, and the lion to crouch at his feet. He has drawn out leviathan with an hook, and humbled behemoth to play with his children. He has entered into the treasures of the snow, seen the treasures of the hail, and walked in search of the depths of the sea. He has drawn the lightning from the clouds, and can hold it in his hand. He has levelled the forest—constructed the splendid ship—filled her with the treasures of the earth, and then ploughed the shoreless sea without asking light from sun, or moon, or stars. Man has spread the wings of his knowledge beyond this earth. He has stretched the measuring line upon the sun, and balanced him in the hollow of his hand. He has reckoned the velocity of his rays of light. He has divided them by the wondrous prism, and counted out to us their beautiful colours. Some giant Newton has numbered the years when each burning comet will roll back to us. He has tried to tell every star, and when his mightiest telescopes could not count them, he has returned to the earth, and proclaimed, with the tongue of science, the same truth, which David sung in wonder and love: "O Lord our Lord," "when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

Man has examined, with the dissecting knife, every part of his own wonderful body. He has counted every bone He has calculated the strength of every muscle. He knows the influence of every nerve. He has followed the blood from its fountain in the heart to every extremity—travelled back with the wonderful current to the heart again—and noticed as he went along how the river of life gave out health, and vigour, and beauty, to every part of the animal frame. Having done this, he looked abroad upon the earth—he looked in the sea—he looked in the air—he found medicines for all diseases; and thus armed for his life, he returned and attacked his thousand maladies; and he baffles them all, until God forbids him to strive any longer.

And lastly: Man has looked into his own soul. He has examined the association of his thoughts, and the movements of his affections and his will.—He has discovered that his thoughts can stretch on and on forever, in knowledge, and that every affection of his heart is a bottomless sea which can never be filled.—How dreadful then the warfare in the soul when these mighty energies are roused into action and kindled into fury by the fire of sin, and the wrath of hell. Yes, the wrath of hell; for the christian stands against the wiles of the Devil He wrestles not only against flesh and blood, but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." (Eph. vi. 12) Yes, it is he, the mighty prince of the power of the air, who heads and leads on all our enemies. 'Tis he drives the wrathful man into blood. 'Tis he withers the soul with avarice. 'Tis he blasts with the all evil eye of envy. 'Tis he bloats the visage and every limb with sensuality 'Tis he puts a lying tongue into every human pleasure—cries peace when there is no peace—and says ye shall not surely die, even when the death of hell is already in the soul.

From this war no condition can be exempted. The young man must buckle on the harness the first hour he joins the standard. Woman too must fight. The king is as sorely hit by the archers as the beggar And the old christian, covered with the holy scars of a thousand victories, cannot rest. He too must fight on until death. The young Daniel must encounter the terrors of the lions' den. The exalted David was conquered again and again, and humbled into the dust. Peter's tears inform us how dreadful was his fall. And the shaking hand, and the agonizing face of the venerable Abraham, tell us the sore conflict of that matchless faith, which was imputed to him for righteousness, when he offered up his Isaac.—O my brethren, can we bear up under this overwhelming warfare? Yes, we can "If God be for us, who can be against us." Rom. viii. 31. "Fear not, O Israel, and do not tremble, neither be ye terrified because of them; for the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."

FAMILY GOVERNMENT.

"I do believe that I have the very worst children that ever lived," exclaimed Mrs. Johnson, as she seized two of her little ones violently by their throats, and shut them down cellar, where she said the "booger" was. Mr. Barton was not a stranger in the family, though the parental dignity of his demeanor always inspired her with an ambition to have her family appear well when he was present. 'I must take the liberty to remonstrate with you, Mrs. Johnson," said Mr. Barton, "in regard to your manner of producing obedience among your children. Do you really believe that yours are the worst children that ever lived? and do you think of rendering them better by violence and terror?" The half-distracted screams of the children were heard from below, and Mrs. Johnson sunk into her chair in tears. "Why no," she replied, "my children generally behave pretty well, but when any person is here they seem to act like Sancho Panza" "You mistake, Mrs. Johnson, your children conduct no worse when a visiter is present than at other times; but wishing then to have them behave more decently than usual, and being disappointed in your wishes, you the more readily notice their extravagancies, and become enraged at that of which your own management is in fact the cause. Teach your children to behave well when no stranger is present, and you will have no occasion for mortification when they are in company. Your fault is here: You do not carry a steady hand in your discipline over them. At one time you indulge them in all their desires—many of which it must be expected are improper ones—and at another, you fly into a rage and beat them when seeking the most innocent gratifications. Under such circumstances, a child must indeed be a paragon, not to behave disorderly. If you would have good children, let me tell you never to let your passions run away with your better judgment. Be uniform, temporate, mild, and yet determined yourself, and your little ones will soon fulfil your wishes. Give no command which you do not mean shall be obeyed. Make no promise which you do not faithfully fulfil. Threaten no punishment which you are not determined to inflict in case of disobedience; and let your chastisements be always proportioned to the magnitude of the offence. In your whole government let the spirit of parental affection be discovered by your offspring. Convince them not by words only, but by your actions also, that you require nothing of them which is not calculated to promote their advantage, and that you punish them only in love, with a view to make them better and happier. In this way you will rear a family of likely children.

"And let me tell you to beware how you think to reform your offspring by *frightening* them into obedience—by making them dread the dark, and filling their heads with superstitious notions about 'boogers,' &c. Deal in realities. Let imagination furnish you with no means of producing obedience. Speak the truth invariably to your children, and they will speak the truth to you.

"In short—carry a steady hand; never correct your children in anger; let love govern all your dealings with them, and by the influence of your own examples, which are more powerful than all precepts, teach them patience, temperance, wisdom, and virtue."

Mrs. Johnson heard the frank remarks of her friend in respectful deference—called her children to her—wiped away their tears—spoke the words of maternal tenderness—combed their silken locks—gave them permission to go and amuse themselves in some innocent recreations, and resolved, most firmly, to set herself about the work of *governing herself*, that she might the better be prepared to govern her ill-managed but yet lovely children.

Ch. Intel.

EFFECTS OF CHRISTIANITY.

Whatever tends to the removing out of men's minds all principles of religion, tends to the removing out of the world all government and order. Religion, above all things, conduces to secure respect and obedience to the civil magistrate. It will have a good influence both to those that govern, and those that obey. It will teach the former to *rule over men in the fear of God*, it will teach the latter to obey *not only for wrath but for conscience sake.*

Let us then first make ourselves good Christians, and that will make us good subjects and good neighbors. Let us plant in ourselves and promote all those Christian virtues and graces, which tend to the peace and prosperity of all mankind. Let us extirpate those vices and passions, which render the world unhappy: which make men uneasy in themselves and pernicious to others; which are the misery of every private person, and the bane of public society.

THE WESTERN
Luminary.

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LEXINGTON, KENTUCKY:
DECEMBER 12, 1827.

FEMALE TRACT SOCIETY

At Richmond, Madison Co. Ky.

It is with pleasure we learn, that the ladies of Richmond and its vicinity, have formed a Tract Society, intended to be auxiliary to the American Tract Society. They have sent Eleven Dollars to purchase Tracts from the Depository in Lexington. The Society has commenced with about 40 members, at 50 cents each per annum; and the number is expected to be much increased as soon as the Tracts get into circulation.

At Bloomfield, Nelson County, a Female Tract Society has recently been formed, with considerable prospects of efficiency in this good cause.

We hope these examples will stimulate other benevolent and pious females, in other places, to engage in this *good doing* service.

COMMERCE IN SLAVES.

The following is a copy of a petition intended to be presented to the Legislature some time during its present sessions. It was forwarded to us by a friend in a neighboring county. It will be seen to be in accordance with the Circular of the Franklin Lodge of Masons, at Danville, which we published in our columns a few weeks ago. Should any of our readers in other counties feel disposed to unite in this petition, we hope they will forward their names to Frankfort as early as practicable.

To the Honorable the General Assembly of the Commonwealth of Kentucky.

The undersigned citizens of
County would respectfully represent, that, being of opinion that domestic slavery is a great moral and political evil which extends its baneful influence in a greater or less degree to the whole body of society in every country where it exists,—we are grieved and mortified spectators of the continuance of the slave trade among us by large yearly importations from other states—in violation of an Act of the Legislature and, as we believe, of the laws of God.

We, therefore, respectfully ask your attention to this subject, and earnestly request that you will, in your wisdom, pass an efficient law, which will put an end to all importations of slaves, except where they are brought in *by Emigrants removing to this state.*

In making this request we are fully aware of the difficulty and delicacy attending every plan of general emancipation. It is a topic which has occupied the thoughts and exercised the feelings of the wisest and best men of every political party and every religious sect in the Nation, without as yet resulting in any thing which meets with general acceptance. That however, is a subject on which we do not request your action. But leaving the right of the master over his slave as it exists under the constitution, and giving to that instrument its full effect over all those who are in the state and subject to its operations, we ask you to exercise your undoubted right of preventing any additions being made to our slave population by any other mode than that which the constitution has legalized. Whether this object will be best effected by enacting *that no person thus illegally imported shall be held as a slave*, or by some other change in the existing law, we submit to the sound discretion of the Legislature.

For the Western Luminary.

TO THE LEGISLATURE OF KENTUCKY.

Under all forms of religion, and in all the various grades of improvement which have obtained among mankind, an acknowledgement of the bounty of a Superior Being or Beings, and a supplication of its continuance and a deprecation of their displeasure have been universal. Whilst superstition and ignorance actuate the worshipper of a false devotion, the enlightened and intelligent believer in "the true and living God" deems it no less his exalted duty and peculiar privilege to prefer his thanksgiving and his prayers to the Supreme Source of happiness, and the beneficent donor of all enjoyment.

But whilst private piety pays its devotions, it is no less the obligation, and has been the practice of all nations, to acknowledge the regency, providence, and goodness of the Deity. That it is an obligation incumbent upon all men and nations, no one will withhold assent who believes in the being and government of a Superior existence and Ruler of the world And that the omission or neglect of it cannot be regarded with complacency by the Almighty Governor of nations, will be as readily assented to. Whilst national piety in accordance with the most rational belief, may expect the national blessing of God; and amidst the convulsions and overthrows of nations, his conservatory protection may humbly be hoped to be extended to it; the influence which it has on the citizen or subject, is of the most salutary kind. A periodical return of national thanksgiving and devotion inspires the husbandman with gratitude toward him "who shoots perfection through the swelling year," and naturally promotes public virtue and morals.

This subject is respectfully submitted to the attention of the Legislature of Kentucky. In many of our sister states the Executive is directed by law to set apart a day, annually, of thanksgiving to God for his public and national blessings. The enactment of a similar law is respectfully recommended to your consideration. It cannot but be the dictate of the most rational piety and exalted reason. And must not some degree of crimination attach to a Christian state which, by no public act, acknowledges the existence, government, or providence of the Supreme Being. Our state has just emerged from a deep political convulsion, whose recollections with the associations of all history, remind us of the instability of human Institutions. Our late political struggles have no doubt greatly retarded public improvement and prosperity. But they are over, and with the benediction of Providence, we may hope that our state will attain that station, moral and political, which her resources and character should enable her. Is it superstition, is it not rather the dictate of the soundest reason and religion that that Benediction should be implored, and that it would be given? The same considerations would apply to the appointment of a chaplain to your honorable body. I might refer to the practice of Congress and of several of the State Legislatures, but the propriety of the appointment needs no extraneous support. Reason and Revelation inform, "that the battle is not always to the strong, nor the race to the swift," and "that except the Lord build the house, they labor in vain who build." WASHINGTON.

MOUNT PLEASANT, KY.

Mr. Skillman,

Knowing that it will be gratifying to you and all the lovers of the Lord Jesus Christ, to hear of the prosperity of Zion, I haste to state that, on Friday last I was Providentially called to Mount-Pleasant, in Harrison county, Ky. to assist Brother Philips who has the pastoral care of that church, in administering the ordinance of the Lord's supper at a four days' meeting. This church had been for some years languishing among the desolations of Zion. But some two or three weeks previous to this meeting, the Lord began to breathe upon this "valley of dry bones," and some mercy drops began to fall; christians were aroused from their Laodicean lethargy and began to call upon God by prayer in faith and with importunity, and sinners began to tremble. We found that same Spirit operating upon the hearts of the people, which we have personally witnessed operating so gloriously upon the people of Nicholasville and Lexington recently. Notwithstanding the weather was inclement, yet the meeting was well attended. A deep solemnity and stillness seemed to rest upon the congregation. On Sabbath morning 18 persons were received into the communion of the church on profession of their faith in Christ, 7 of whom received the ordinance of baptism; and on Monday 11 more professed to have passed from death unto life, and were propounded for admission at the next communion, making, in the whole, 29 who, on this occasion, declared themselves to be on the Lord's side.

Many more, at the close of the meeting, were still found on the anxious seats, inquiring what they should do to be saved. Monday was an awfully solemn day;—almost every face in the house was literally bathed in tears; and many who did not come to the anxious seats appeared to be awakened, and deeply impressed with a sense of their guilt and danger. For these days of mercy and glorious things, we desire to rejoice, be grateful and humble. May the Lord continue to pour out his Spirit and multiply the trophies of his grace, until our land shall be filled with his glory and salvation.

Yours respectfully, &c.
SAMUEL Y. GARRISON.
Nov. 28, 1827.

LEBANON, KY.

Extract of a letter from Doct James N. Cocke, to the Editor of the Western Luminary, dated Springfield, Dec. 4, 1827.

"Mr. Sneed had a Sacramental meetidg at Lebanon, in this county, on last Sabbath; where the arrows of conviction pierced many souls. Between 80 and 100 persons filled the anxious seats. Dr. Cleland and Mr. Proctor assisted him in his labors."

MISSOURI.

Extract of a letter from the Rev. Finis Ewing, to the Editor of the Western Luminary, dated Cooper County, Missouri, Nov. 20th, 1827.

Instead of ——— I wish I could send you the names of *one thousand* [subscribers]—for, I assure you, I have no doubt but the Luminary is doing good to *every* constant reader. No preacher of the gospel, no head of a family, ought to be without *such* a paper as that which you edit and print. Since my last to you, written in June, there has been a good work of grace, in this, and an adjacent neighborhood. Some of the most careless have been brought to bow at our glorious IMMANUEL'S feet, and "submit to the righteousness of God," and praise HIM who has power on earth to forgive sins. There have been added to this (New Lebanon) and a contiguous Church, about 40 souls, such, I trust, "as will be saved." Several other congregations, in our bounds, have been blessed with a refreshing time from the presence of the Lord. The doctrines which were preached to promote this work were—the total depravity of man—the necessity of being radically changed in his *heart* as well as his life—justification by faith *alone* in the *unoriginated eternal Christ*, who took on him that Body prepared for him, and became "the propitiation, not only for our sins, but also for the sins of the WHOLE WORLD"—and the necessity of the *fruit* being good, if the *tree* is good. The duty of repentance *now*—"to day," was urged with great force. But, my Dear Sir, these doctrines were often preached *before* without producing the same salutary effect, with this difference, however; formerly in a comparatively, cold, sapless manner, but lately with spirit and life. And I doubt not, but your Luminary has been *one* means which God has blessed, to the warming of the hearts of several preachers engaged in the good work here. Therefore, my brother, go on in *your* good work—yes—go on, though some should be so sacreligious as not to pay you for the rich treasure you send them weekly—and though others should be criminally negligent in procuring you more patronage—I repeat thrice, go on, if you can, and the Lord *will* reward "your work and labour of love."

I am, Dear Sir, with constant esteem, your fellow labourer,
FINIS EWING.

I forgot to mention, that since our paper has circulated in this neighbour-

lood, and especially since God's work has been revived, there has been organized, and is now in successful operation, a Sabbath School with a large number of scholars, many of whom are black people. Particulars hereafter.

F. E.

SYNOD OF VIRGINIA.

The Narrative of the State of Religion within the bounds of the Synod of Virginia, adopted at their late meeting, appears in the last Richmond Visitor Forty congregations only, out of one hundred under their care, made reports. From those received, the following statements are made.—*Philadelphian.*

"On six congregations, it has pleased the Great Head of the Church to pour out his Spirit, so that there have been, or now are revivals in them.—These favored portions of the Lord's vineyard are, the First Church in Richmond, the Church on Shockœ Hill, Petersburg, Norfolk, the Church on Mars Hill, and Rough Creek Church.—

In four other churches, there are some encouraging tokens of the presence of the Holy Spirit:—

But in all the rest, amounting to nearly thirty, the state of religion is low and languishing; and in some all is represented to be discouraging, dark, and cold.

In regard to the churches which have been revived and strengthened, it appears that this unspeakably precious blessing has in no instance been bestowed, without the employment of human instrumentality. In addition to the ordinary preaching of the word, the following means have been, and in a remarkable degree, made effectual. Sabbath School instruction—Bible Classes—Distribution of Religious Tracts—Mutual Exhortation—Inquiry Meetings—Pastoral visits—But above all, United Earnest Persevering Prayer. And it deserves to be particularly remarked, that the diligent and faithful communication of scriptural truth, especially in Bible Classes, has been blessed both to members of the Church, and to those who were without; to the former, in the manifest increase of their holiness (the only satisfactory evidence of a genuine revival among christians) to the latter, in not only bringing them into the church, but bringing them with that knowledge of truth and duty, which prepared them to go forward as helpers in promoting the cause of righteousness.

It deserves also to be particularly noticed that true revivals of religion are in a striking manner, distinguished from temporary and evanescent excitements, by a discernible increase of benevolent exertion, and self-denial for the sake of Christ's kingdom, in the former; while the latter seem to be compatible with that selfishness, that love of pleasure, wealth or honor, which characterize the votaries of the world.

It also appears from the facts stated in the free conversation, as well as from the whole history of religion, that where ministers and people are united and fully give themselves up to do the work of the Lord faithfully and with the whole heart, they do not labor in vain. Indeed, it is an impeachment of the wisdom and veracity of God to suppose that he has instituted means, and directed them to be used for the accomplishment of his own purposes of grace and glory, and that they will be inefficacious. "His word shall not return to him void; it shall accomplish that whereunto he sends it."

"In looking into the state of the churches as far as it has been exhibited, the Synod feel bound to express lively gratitude for every instance in which the word of the Lord has had free course and been glorified; at the same time they lament the necessity that is laid on them of declaring, that in too many instances, the members of the church appear to satisfy themselves with the profession of an orthodox faith, while they fail to make full trial of the whole amount of means appointed by the Lord for the salvation of men."

WEST TENNESSEE.

Extract from the Minutes of the Synod of West Tennesse, convened at Nashville, October 5, 1827.

"The Synod, taking into their most serious consideration, the alarming prevalence of the vice of intemperance, and believing that much of the evil is fairly attributed to the general and fashionable use of inebriating Liquors on occasions of public festivity and ordinary social intercourse,

Do therefore unanimously agree, That they will themselves abstain from the use of distilled liquors of every description; that they will not permit them to be used in their families, or by their servants, except as a medicine, in cases of bodily infirmity; that they will not provide them as articles of entertainment for their friends, and that they will, in all suitable ways, discountenance the use of them in the community."

October 6, 1827.—"The subject of the Theological Seminary, having been considered, agreeably to the order of yesterday, it was, on motion,

Resolved unanimously, That the Rev Philip Lindsley, D. D., William Hume, Duncan Brown, D. D., George Newton, James L. Sloss, James Smiley and John Allan, be a Committee to devise and mature a plan for the establishment of a Theological Seminary, or of one or more Theological Professorships, within the bounds of this Synod, and to report at the next stated meeting of Synod."

STEPHENTOWN, N. Y.

The revival in Stephentown, N. Y. is going on with great power and interest. We understand, says the Troy Review, that *fifty-five* were admitted to the church last Sabbath, on profession of their faith, the greater part of whom were heads of families. Many more are indulging hopes of salvation.—From a high source of information, we learn that the number of conversions there during this revival is greater than the whole number that have been in the habit of attending meeting in that congregation for two years past. Many or most of the cases of conviction under the preaching of the word have been overwhelming, and the conversions sudden. In many instances, sinners have been brought to rejoice in Christ during the same meeting in which they received their first convictions.

VERMONT BIBLE SOCIETY.

The Annual Meeting of the Vermont Bible Society was held at Montpelier on the 17th Oct.

The following resolution was unanimously adopted:

Resolved, That immediate measures be taken by this Society, to ascertain the number of families in Vermont, now destitute of the Bible and that the same shall be by this Society and its auxiliaries, supplied, as soon as may be, within two years.

RELIGIOUS NEWSPAPERS.

The "signs of the times," should not fail of their effect on those who watch for souls, and long for the salvation of men more than for the morning light. It has been but a few years since religious newspapers and periodicals had a being. May we not ascribe much of the deep interest felt in the cause of Jesus, and the more frequent occurrence of revivals of religion, to the benign influences of these angel messengers—these advocates for Christ—these heralds of Zion that go on the wings of the wind to the most remote corners of the earth! Brethren—we have no resting place on the bosom of this earth except the grave. Our lives should be filled up with usefulness—with acts of mercy; nor should we feel at rest while there is a family in our land remaining ignorant of what the Lord is accomplishing in the world thro' the instrumentality of missionaries, the press, and the stated dispensations of grace. *Zion's Herald.*

NATIONAL PREACHER.

The Missionary Herald states, that Mr. Dickinson published Dr. Griffin's sermon, preached last year before the Board, in the National Preacher, presented them gratuitous copies, and reimbursed the expense of the edition published by them. This year he has offered to circulate 10,000 copies of Dr. Beecher's, and give the Board 4000 more. The number of subscribers to the Preacher is about 7000.

Copies furnished by the dozen or hundred, at Tract prices, for gratuitous distribution.

THE LEGISLATURE OF KENTUCKY

Assembled at Frankfort, on Monday Dec. 3d.

SENATE.—James Stonestreet was re-elected Clerk of the Senate, and Mr. Joseph Pollard of Shelby, assistant Clerk, on the 3d ballot.

Col. Anthony Crockett was re-elected Sergeant at Arms, and L. Bachelor Door-keeper.

HOUSE OF REPRESENTATIVES.—W. B. Blackburn of Woodford and R. J. Ward of Scott, were put in nomination for the office of Speaker. The first vote stood 47 for B. and 47 for W. The Second vote 48 and 48.

On Tuesday at ten o'clock the vote was again taken, with the like result.

On Wednesday Mr. Ward was withdrawn and Mr. John Speed Smith started—finally Mr. J. S. SMITH was elected by a majority of one vote.

For the Western Luminary.

HINTS TO PARENTS.

AN EXTRACT.

"The education of youth is naturally divided into two parts—mental and physical. In England the attention of those who have the superintendance of education, has been entirely confined to the former; the latter has been left to chance and the natural necessity for exertion which characterizes the human body in the early stages of life. The importance of exercise is universally allowed, but no attempts have hitherto been made to reduce it to any system, or subject it to the guidance of experience and judgment. The modes of exercise, such as games, plays, &c. have been left to the invention of children, whose supreme command over their own sports has never been denied or molested. The consequence is, that the hours of exercise are turned to very small account as regards their original destination. The only advantage obtained by time spent in recreation, at present, is the relaxation of the mind. The body is left to take care of itself. It often happens, that plays and games which serve the one purpose, are injurious to the other; for a little reflection will convince any one that the sports practised in schools, and by children in general, are by no means well adapted to form or invigorate the muscular powers. In many instances they are, on the contrary, calculated to injure the frame, and superinduce bad habits and awkward motions. The object of this work is to turn the attention of teachers to this most important branch of physical education, and to introduce a system of bodily exercise, which, while it forms considerable amusement, and total relaxation of the mental faculties, brings into a full and healthy action, all the muscles of the body. Health, vigor, elasticity, robustness and beauty of frame, are the rewards which this system holds out to those who will persevere in the practice of its precepts."

To Correspondents—An Obituary of ROBERT RUSSELL, Sen. of Casey county, will be given in our next.

DIED,

In the City of Philadelphia, on the 25th of November, Rev ADAM RANKIN, late of Lexington, Ky. aged 72 years.

TRACT DEPOSITORY

IN LEXINGTON.

A GENERAL ASSORTMENT of Tracts from the American Tract Society, constantly on hand, and for sale at the New-York prices. Application to be made to

LUTHER STEPHENS, *Agent.*

SOUTH SEA ISLANDS.

The London Evangelical Magazine contains an account of the annual Missionary Meeting held at Huahine. The meeting was opened with the following encouraging remarks: *Reli. Int.*

"Peace be to you, friends, this new year. Behold we are permitted to witness the Eighth General Meeting of this little Society, united for the diffusion of the Gospel in all lands. We have learned that this work has been successful, and that many lands have been added to the kingdom of Christ. Hawaii, Rarotonga, Aitutake, in this division of the ocean. The Gospel is also spreading in other parts of the great sea. Let us not be weary: if the souls of men reach heaven, our labor is amply rewarded—*for what shall a man give in exchange for his soul?*"

After the President had taken his seat, he requested Tute to commence the meeting with prayer to God.—After singing a hymn, Tute said, "We knew not, last year, that we should witness another May; but, behold! we are permitted to witness another—God hath lengthened out our breath. Let us bring to our recollection a small portion of the word of God, written by Daniel, which runs as follows—*And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.* It behoves us, friends, to glorify God, by exerting ourselves on behalf of the Society. Some of you have not done so; you have forsaken the Society; you should not do so." He then read Luke xv. and prayed.

Tipae rose immediately after, and said, "Mr. President, the Governors, and all the Members of the Society, this is my word: Let the Report be brought forward and read, that we may know what has been subscribed during the past year."

Mrou then rose and said, "I support what Tipae has just proposed. Bring forward the Report and read it. This, also, is a little word of mine. Let us remember the business for which we are assembled here today; viz. that the love of God may abide with us, and that it may be known among all nations; let us be strong and diligent in this delightful work."

The President then requested Toua, the principal Secretary, to read; when he proceeded as follows: "Peace be to you, the Governors and every member of the Society, this new year. This is the Eighth time we have assembled together to read an account of the property collected for the diffusion of the Gospel into all lands. Thus saith Jehovah—*All the ends of the earth shall see the salvation of God!* Be diligent, you who are of the Society; which is our constant word, when we read the Report of the Society." He then read an account of the property collected, and observed, "This is the little property; it has increased a little, but it should be much more in the year now before us. Exert yourselves, you who are chiefs; and you also, the Governors, exert yourselves; and every member of the Society, be diligent. We said, *formerly*, exert yourselves; but *now*, let us have new diligence. This is a little word from God's word, which will suit us well: *Peace, peace to him that is nigh and to him that is afar off, saith the Lord, and I will heal him.* We were formerly afar off, but now we are brought near. Let peace reign among us, among the chiefs, & governors, while they do this good work. Let peace reign between the governors and the Church of God—let us all live in peace."

Mr. Barff then stood up and said, "Mr. President, the Governors, and all the Members, peace be to you! God hath given us this new year, and we witness the Eighth Meeting like the present. The property has increased a little this year; but it is not correspondent to the love of God to us—that far exceeds it. The country which worshipped Satan, spoken of by Jeremiah the prophet, was very diligent: he says, *The children gathered the wood, the fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queen of heaven.* Behold! friends, the whole family is employed for Satan: let these children also be employed for God. Let them learn the good work of compassion to their neighbor. The good which has been done in the world since the commencement of this Society, it would not be possible for us fully to investigate. Some have been gathered unto Jesus, from different lands. Those of Africa, who have been gathered out of the bush, have erected for themselves towns, and become people of property, which induced one of them to say, at one of their meetings like the present—'Formerly, we had no property, we had no house, we had not any thing; but now, through the mercy of God, we have houses, we have cattle, we have waggons, and abundance of property.' But it is not among them only that the word of God has beeen successful; it is growing in many lands in the four winds of heaven. Rarotonga, Aitutake, and the lands near them, have been added to the Redeemer's kingdom. Here also is a delightful little word from England, where it was printed." Then follow those passages from the printed *Memoir of Keopuolani*, in which the labors of the Tahitian teachers are mentioned, beginning at the 19th page; after which Mr. Barff said, "Behold, friends, this is the work which our brethren have been doing. This delightful word more than repays us for all our labor. Let us take heed to this good word, as did Keopuolani, that we may follow her to the skies."

Neuhune then stood up and said, "I support what Mr Barff has proposed, that the Report be printed for the information of the Parent Society. We have read over an account of the property collected for the diffusion of the Gospel—the word of life. The Gospel is compared to a net cast into the sea, which encloses fish of various kinds. Behold, friends, Hawaii is now enclosed! Did you not attend to the word now spoken? Do not be perplexed—look not behind you. Hold fast that which is good. If we do not hold fast the Gospel, we shall be overtaken with evil. Hold fast the Gospel, the means by which a world can be saved."

Taina then rose and said, "It is fully agreed, Mr President, that we form ourselves again into a Society. This is my word to you, the people of Huahine, the whole eight divisions; and the people of Maiaoiti, the whole seven divisions. Do not look back again at the oito*—the cocoa-nut-tree—the stones. Let all these customs be done away; but exert yourselves in collecting oil for the Society, that the Gospel may reach all lands. The little word used the first year of our meeting is a delightful word—*Love thy neighbor as thyself.* Shall we not love our neighbors? It is but right we should compassionate them."

Mahuti, Levi, Auahine, and several others, delivered their word of exhortation to the edification of all; after which Terenui arose and said, "Remember, friends, what has been spoken to day; it has been a delightful and stimulating word; let us never be weary of this good work."—He then concluded the meeting with prayer, and all the people went home praising God. Amen.

* The iron tree, &c. used formerly for implements of war.

REFORMATION IN IRELAND.

We have repeatedly mentioned that a reformation is taken place among the Roman Catholics in Ireland—and especially in the county of Cavan. The following extracts from an article in the "Religious Magazine," copied from the Eclectic Review, relates to the same subject. The writer is mentioning the efforts of the Societies for promoting schools in Ireland.—*C. Obs*

"A new scence was about to open There was a schoolmaster in the county of Cavan, who kept school under one of the societies. This man had long sustained a severe persecution from his parish priest. He was a Roman Catholic; but being a man of much firmness of mind, he continued to keep his school open, and to attend public worship at his chapel at the same time. The anger of the priest increased into violence when he discovered that the firmness of the schoolmaster was not to be overcome. When his displeasure was at its height, it happened that, during divine service on a Sabbath, he perceived the object of his indignation in the crowd. Addressing the schoolmaster in a loud voice, he called upon him to come forward, and to promise, in the face of the congregation, to give up the school, which he had so long contumaciously continued. The schoolmaster answered in respectful, but resolute language, that the school was useful to the public and to himself; that no fair objection could be made against it; and that it was his intention to continue the school It is reported, that the priest lost his temper at this reply; that he threatened, as a proof of his own power, and as a punishment of the schoolmaster's wickedness, to change him into *a goat* in presence of the whole congregation; that, finally, subduing his indignation, he limited his vengeance to a threat of turning the man out of the chapel. This threat, the schoolmaster said, there would be no occasion to execute. He would quit, he said, the chapel without force, and would never again enter it The latter declaration produced a deep effect, both upon the priest and upon the congregation. The former perceived he had pushed matters too far: the latter were struck as if by some sudden and extraordinary occurrence. The bold and open declaration—to quit the Church, was an *event*, such a one as had not occurred in Ireland for ages. The temperate and firm language in which it was made, contrasted favourably with the boasting and violence of the priest; and when the schoolmaster quietly quitted the chapel, the people had a fertile subject for musing and mediation."

Original Anecdote.—Most of our readers know that Gen. Greene, of the Revolution, and Gen. Brown, now Major General of the United States, were by education, both Quakers The latter not long since attended the Quaker meeting in this city After service, a worthy Friend remarked to a by-stander: "During the revolution we had a *Greene* quaker, and now we have a *Brown* quaker; but they were both true *blue*."—*Philad. pap.*

REPORT

Of the Synodical Committee of the Cumberland Presbyterian Church.

The Committee appointed by the Synod of the Cumberland Presbyterian Church to enquire into the state of religion in the Churches under their care, beg leave very respectfully to

REPORT,

That your committee, in complying with the resolution of Synod, after an impartial investigation of the subject, and from the official communications laid before them, from the several Presbyteries, feel themselves under the strongest obligations of gratitude to the great head of the Church, for the evident continuance of his unbounded goodness. We are gratified to inform you that the prospect of religion is generally more encouraging, than it was at the last session of Synod, and the cause of the Redeemer, in spite of that deep rooted opposition which is always bearing against it, is gloriously triumphing in many parts of your extensive bounds. That unanimity of sentiment, and close adherence to the approved standards of your Church, which have ever characterized your Ministers, are yet conspicuously exemplified. Their conduct in general, relative to literary acquirements, induces the belief that a spirit of honorable emulation increasingly prevails. Many of your preachers avoiding vain controversy, and determining "to know nothing but Jesus Christ and him crucified," continue to give evidence of unabated zeal for the glory of God and the salvation of immortal souls.

Amongst the circumstances of encouragement, may be remarked, the general peace and harmony which prevails in your Churches. If not a time of elevated devotion, the present, is certainly a season of internal repose, and we doubt not while they continue in the exercise of the heavenborn principle of brotherly love, and your ministers continue to realize their dependence on God, and to go forth in the spirit of true humility, he will graciously continue to own their labors, and crown them with success. But here we would humbly beg leave to remind you, that should your preachers and people, through the channel of our annual reports or otherwise, grow proud of their success, or of our increasing numbers, our future exertions will be paralized, and we shall be marked with the manifest disapprobation of heaven, whilst he will turn his hand on other instruments to promote the great interests of his Militant Kingdom The demands for preaching, and the ordinances of the Church, appear to be commensurate with the increase of your preachers, and even greatly beyond it; especially in the Arkansas, Hopewell, Illinois, and Alabama Presbyteries. This should remind us, that "the fields are white already to harvest," and that we should "pray the Lord of the harvest, to send forth more laborers." The cause of religion has been most successfully promoted, through the instrumentality of itinerant preaching and Camp-meetings. We think you have much encouragement to continue your sanction to these excellent means of grace.

These means have been often attended with divine consolation and power. The souls of Christ's disciples have been frequently refreshed under the sweet and ameliorating influences of his gospel and spirit.—The unconverted, by thousands, have been cut to the heart, and many have made a credible profession of religion, whose subsequent walk gives strong indications, that they have here no continuing city, but seek one to come." The strong holds of Satan have been pulled down, and, in some places, glorious and even extraordinary revivals have been joyfully hailed by the friends of Zion. The wilderness and solitary places have been made glad, and the desert has rejoiced and blossomed as the rose: Your preachers and people are yearly increasing. We hope that the spirit of humility and zeal will also increase.

These remarkable revivals of religion have been principally witnessed in the Elk and Lebanon Presbyteries; yet they have visited many sections throughout the field of your operations.

The late shower of divine grace, which, has been poured out upon the College under your patronage, demands particular attention, not only as a great instance of the favor of heaven, but also as an evident mark of the divine approbation of that institution. Indeed the tokens of the favour of heaven towards that seminary, have been so frequent and so manifest, that they afford the highest encouragement to foster and sustain an institution, which bids fair to be so extensively and permanently useful.

From official accounts, your Missionary School at Charity Hall, in the Chickasaw Nation of Indians, appears to be still in a prosperous condition On the fourth Sabbath in May, the sacrament of the Lord's supper was administered at the establishment. It was well attended, and most of the Indians manifested seriousness and solemnity. Oh that God would speedily give his Son the heathen for his inheritance and the uttermost parts of the earth for his possession!"

Other denominations of Christians have manifested the usual degree of friendship. In some cases we think that spirit towards you as a body is increasing.

The aggregate number professing to have found Christ in the pardon of their sins since the last Synod is 4006, and of adults baptized, 996. What shall we say to these things? "If God be for us who can be against us?" "Who shall harm us if we be followers of that which is good?" But let the people of God fear, lest, a promise being left them, any should seem to come short of his high calling in Christ Jesus.

We cannot close this report without informing you, that, amongst many causes of rejoicing, you have some reason for lamentation. With sentiments of the deepest sorrow we have beheld some of the official returns clouded with circumstances which certainly demand profound humiliation; and whilst we would manifest our utter abhorence of sin, and consequent scandal, let us, with fervent gratitude, acknowledge the goodness of God in making us the instruments of so much good to man. Let this great blessing produce in us a greater degree of self abasement, a deeper sense of our dependence on God, with a firmer trust in his promises, a closer walk with our Lord and master, and a renewed resolution to spend and be spent in the service of our blessed Redeemer.

JOHN L DILLARD,
Chr'm of Committee of Religion.

From the Children's Friend.

TIME TO PRAY.

"And in the morning rising up a great while before day, he went out and departed into a solitary place, and there prayed."—Do you ask, "*Who* rose early to pray?" My Children, it was JESUS. Our Lord himself felt the importance of prayer, and he has left with us this command, "Watch and pray, that ye enter not into temptation." Do any of you ever excuse yourselves from private prayer, for want of time, place, or any other cause? Think, O think seriously, that your blessed Saviour arose before it was light to pray—he went out into a desert place to pray, and he went alone. What a blessed example! What a divine pattern!—Never, never let it be lost sight of. It was in the exercise of prayer that Jesus began the week—it was the morning of the Sabbath—and could not you do the same? You would find your minds strengthened, your hearts prepared for the public worship of God, if you arose early on a Sabbath morning and spent one of its earliest hours in private prayer. Determine then so to do; go out at the early dawn of day, (into some place alone) and whilst you behold the light advancing upon this lower world, shut not your eyes against the Day Spring from on high, that Sun of Righteousness which will shine through all eternity. Seek *now* for the dawn of early piety. Never omit to pray, that whilst you are young, you may be led to feel the importance and necessity of prayer, and remember, that

"*Now* is the time to pray;
Our Saviour oft withdrew
To desert mountains far away;
So should his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God."

From the Youth's Friend.

THE PUNCTUAL HEARER.

We heard the following anecdote related by the Rev. Dr. Mason, a few years ago, to his congregation, and would recommend our young readers carefully to avoid exposing themselves to this reproof

A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time, was asked, how it was she could always come so early. She answered very wisely, "That it was part of her religion, not to disturd the religion of others."—

MAN'S DEPENDENCE.

A GREAT man, however high his office and talents, is dependent on little things. *Jonah was exceedingly glad of his gourd.* However splendid and towering, man is *crushed beneath the moth*, if God does not uphold him: so that, while we are admiring the great man as he is called, and however he may be disposed to admire himself, and to speak *great swelling words of vanity*, facts will show that he is a poor dependent creature, who cannot live a moment without God. If the Holy Spirit opens his eyes, he will perceive that he cannot stand alone; but can only support himself, and climb, like the ivy, by clasping one stronger than himself.—*Cecil.*

GRATITUDE AND PATRIOTISM.

A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone." *Youth's Friend.*

Poetry.

PROFANE FAMILIES WARNED.

Jeremiah x. 25.

BY CHARLES WESLEY.

Tremble, ye families profane,
Where the great God is not adored,
Who take the name of Christ in vain,
But do not invocate your Lord;
Regardless of his smile or frown,
Ye pull his heaviest judgments down.

Before the threatened curse takes place,
And sweeps your prayerless souls to hell,
Daily unite to implore his grace,
Invite him in your tents to dwell,
Let every house his worship show,
And every heart his presence know.

For the Western Luminary.

OBITUARY NOTICE OF MRS. DICKSON.

Died, on the 25th of July, in the 22d year of her age, in Lincoln county, Ky. Mrs. LEONORA DICKSON, consort of the Rev. William Dickson, Pastor of the Hanging-Fork church. Mrs. Dickson had, naturally, a good mind;—was amiable, dignified, and modest in her deportment. Her youthful diffidence, and retiring modesty, in some degree, veiled her from that attractive notice which the world generally pays to those of a different demeanor, tho' often of less intrinsic value. She was almost from infancy initiated into the school of affliction, where she was compelled to witness the departure, one after another, of her nearest and dearest relatives and friends:—first, her affectionate mother—next, two dear brothers—then, an only sister, and, lastly, her beloved and only surviving parent, not long before her marriage.

She was thus early taught to consider the shortness and uncertainty of human life, and the necessity and importance of religion, as a preparative for death and judgment. By this means she was also brought more seriously and attentively to listen to the voice of God's word, as well as that of his afflictive providence; and, for nearly two years, was under serious, and oftentimes, very deep impressions respecting her sinful and lost condition; often praying that God would be merciful to her and save her immortal soul. She was, at length, enabled to lay hold on eternal life by faith in the Son of God, her Saviour; and having obtained peace and reconciliation with God, she was received, on examination, and by baptism, into the communion of the church, under the pastoral care of her husband, on the 8th day of April, 1826.

Here she perceptibly grew in grace; and by an humble, meek, christian temper and deportment, soon gave evidence of a sound conversion, as well as a sincere and well established profession. But it was her master's will that her time of sojourning here should not be long; for, shortly after receiving into her maternal bosom, their first tender pledge of love, over which the young husband and the wife of his covenant so affectionately rejoiced, she felt the approach of that hereditary disease which had already wasted away nearly all of her family, and which she considered as the slowly approaching voice of death admonishing her that the time of her own departure was also near at hand. There was at first a momentary struggle in her affectionate bosom, at the thought of separation from her beloved companion and tender offspring; which, however, soon gave way, and was succeeded by an unreserved submission and cheerful resignation to the unerring counsel and wise disposal of her gracious sovereign. Constant prayer was offered up for her restoration: medical aid was speedily called in and vigorously exerted, but without any radical effect. Insidious disease, with the iron grasp of death, had taken firm hold on the seat of life; and her friends soon found that her presentiments respecting her dissolution, were soon shortly to be realized. Her mind now became much absorbed in holy thought, and deep meditation on the mercy, goodness, and love of God to a lost world, and to her own soul particularly. She was much in prayer for the gracious presence of God in her affliction, that she might honor him on her dying bed, and be enabled to proclaim to surviving friends, her triumph over death and the grave. The following is a brief, and only a partial detail of her dying exercises.

Awaking up at one time, as if from sweet meditation and prayer, and with a soul overflowing with the love of Christ, she said to a pious attendant, "my Jesus is precious to me;—I think when he takes me from this world he will take me to himself." She then most affectionately and fervently exhorted and entreated all her irreligious friends and relations present, to seek the salvation of their souls without delay, in the pardoning mercy of God through the merits of his beloved son; in which exercise she continued manifesting the deepest concern and most tender solicitude for their eternal salvation, until the want of strength constrained her to cease the tender expressions of her anxious bosom in their behalf.

She would often lament her beclouded views of the Saviour's love and fulness and of the blessedness of that heaven which was her desired home,—her eternal inheritance;—complained of a hard heart and wandering mind, which she could not fix on Christ and heaven as she desired. On the Sabbath, previous to her dissolution, her devotional exercises appeared considerably to increase. She was much engaged in prayer and devout meditation; her frame of mind exhibiting much of the spiritual and heavenly character. She often expressed a strong desire to be gone to her heavenly home to be with Christ. In the evening her cup began, very evidently, to run over. She could no longer contain, but vented herself in the most humble, sweet effusions of love, adoration and praise to her adored God and Saviour. She seemed to enter within the veil; or, as if on Pisgah's top, to enjoy soul-animating views of that good land—that heavenly rest,—that incorruptible inheritance which is the portion of all the new-born heirs of glory. Here, with longing anxiety, and the most fervent prayer, she entreated that, if it were the will of her heavenly Father, he would take her home that evening—that blessed holy Sabbath evening; that she might enter upon a Sabbath that should never end; and often repeated, "Come Lord Jesus—Oh come my sweet Jesus! and take me to thyself—I long to see thee coming." She then appeared somewhat depressed, from the fear, as she expressed it, lest she should have to linger here another night. Amidst these tender exercises, she cast an eye on a dear relative, who had not publicly consecrated herself to God; and, calling her to her bed-side, then, with a most expressive countenance, beaming with love and pity, and in pathetic strains, enough to melt the hardest heart, entreated her to seek, without delay, the salvation of her soul in the cleansing blood of a crucified Saviour. Then, in the most sweet and affectionate manner, she addressed her disconsolate husband, and other pious friends, who were all weeping around her bed, and endeavored to reconcile them to the prospect of a speedy separation. "I hope," said she, "you will have no reason for sorrow or regret, for I am only going home, and therefore you ought rather to be glad and rejoice,—yea, pray that my blessed Jesus may come and take me to himself this night, that I may be at rest forever."

On Monday, her mind was still much engaged,—appeared much inclined to speak of Christ and salvation to those who came to see her;—dwelt particularly on the necessity, importance, and comforts of religion, with special reference to sickness, death, and eternity.—warned the young of the danger of delay, and of the vanity, uncertainty, and short-lived pleasures of the world;—entreated them not to put off preparation to a dying bed—that it was not a fit place for that great and important work—that the pains of body were as much as could be borne, without the additional weight of unpardoned sins and agonies of a guilty conscience,—that their calculations on long life might be frustrated, and themselves sadly disappointed, by being suddenly arrested by the chilling voice of death, refusing them time or opportunity for the great work of preparation. To an elderly lady she modestly addressed herself, saying, 'I Suppose it may be considered not my place to admonish old people; yet, religion is all important; the one thing needful; the young *may* die, but the old *must* die, soon die; therefore, preparation, speedy preparation, is all important for them." After a short consolatory address to her husband, with appropriate counsel to him and her brother respecting brotherly love as christians of the same fellowship, and their paternal intercourse in future life, she observed, "I have now finished—have warned and exhorted all to prepare to meet their God, and am now ready to go." She then, with great fervency and importunity prayed, "Oh that my Lord would come—come my sweet Jesus; O come, I am waiting."

On Tuesday, thinking her hour was now come, when she must put off this house of clay, she called her husband and friends around her, and bid them an affectionate farewell—embraced and kissed her sweet little babe for the last time till the morning of the resurrection. Then, pausing a few moments, requested to know the state of her pulse; and being told that she could not probably last till night, she replied "That's *good* news." A short time afterwards, on a re-examination of her pulse, she was told that, perhaps, she might last till next day. To which she instantly replied, "That's *bad* news." Then, pausing, as if to ascertain her feelings, she was heard to say, 'I am afraid it is a mistake; my Lord is not yet coming." She said little more during the day, being very weak and feeble,—lay composed and tranquil, apparently without much pain. Wednesday arrived and found her still composed, and perfectly in her right mind,—said but little, in consequence of a difficulty of articulation. In the afternoon became sensibly impressed that her Lord was just at hand,—rejoiced that the long wished for hour had at last come. "Oh," said she, "it is no mistake now; I shall soon go home; I shall soon be delivered from all my burthens and from all my sorrows." With perfect composure she again took an affectionate leave of her weeping husband and friends. Casting a most affectionate and tender look upon her husband, and with entire composure, she said, "My love, your companion is almost gone." Being asked if Jesus was precious to her, she replied, "Oh yes;" and added, "Glory, glory to my blessed Jesus." Soon the power of speech failed; and it was evident to all around, that she was gradually sinking into the arms of death. She could speak no more; but Oh the sweet calm and heavenly glory that, at intervals, appeared to light up her countenance and proclaimed to all around the joy, the peace, and the love that were then breaking in upon her heaven-born soul. The world was now receding, while heaven, with its celestial glories and soul enrapturing visions, was opening before her. Her prayer was now fully answered—her divine Saviour was now come,—she saw his glory—rejoiced in his presence, and only waited the touch of death to take wings to the courts of glory above. Such were the evidences of peace with God, her interest in Christ, her language, the expressions of joy and tranquility in her countenance, such the whole dying scene on the very brink of the grave, that some of the pious bystanders were almost beguiled and ready to think that they could almost realize the sensible association of angels waiting to embrace the happy spirit when unfettered and released from its house of clay; which it is believed took place about nine o'clock in the evening, when she fell asleep in Jesus without a struggle or a groan; and, we doubt not, her happy spirit was immediately borne by the blessed angels into Abraham's bosom, where it soon recognized its kindred spirits, and now vies with them before the throne in praise, and honor, and glory to God and the Lamb forever and ever.

Happy soul! we now resign thee,
Called by the great I AM;
Left thy troubles all behind thee—
Gone to glorify the Lamb;
And, forever,
Sing the wonders of his name.

Gone to join the heavenly choir,
'Ray'd in spotless garments bright;
Gone thy Saviour to admire,
Who is now thy soul's delight:
And, forever,
Sing his praises day and night.